1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. 291

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāŕis prevails in numbers far over others is the Thakar, which was mentioned as occurring among the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain. 564 241

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddīs (or Guddees), who seem to have come at some time or other from the Chamba Hills. They are Hindūs, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home. 101 131 564 221 233

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāŕis, except as to the cap.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language.

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars.

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here.

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle.

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that

Ti Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

The highest village of any size in the Bhutnā valley is Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindus. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch, but this was counting the last straggling trees.

At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maidenhair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later 233 [197] [221] [142]

Kr 564

a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

Kr [162] [221]

The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindus. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

Kr 162

Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

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The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāmi or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

6:India G-3 (1931)1933 AVI Kashmir AVI

659 Census blocks under the general or special enumerators and very satisfactory arrangements were made for the enumeration of the floating population of Kashmir Province and the Railway population of the Jammu district. With all these precautionary measures and vigilance of the Census staff the results were bound to be satisfactory. No weddings were reported with the exception of one in Udhampur tehsil for which special enumerator was allotted.

659 11. **Normal Population.**—The "*de facto*" population counted on Census night represents the actual population and does not make allowance for migration. At the present Census the total number of emigrants to British India and Indian [221] States (persons born in Jammu and Kashmir but enumerated elsewhere) is 94,448 persons, while the number of immigrants into the State comes to 64,196, [161] the balance of migration being therefore in favour of the State by 30,252 souls as against 20,000 persons in 1921 Census.

The Natural Population of the State will therefore, compiled by the addition of this figure to the actual population, come to (3,646,243+30,252) 3,676,495 persons as against 3,341,390 of the 1921 Census. The increase in the Natural Population accordingly works upto+10·02 per cent. The figures do not, however, represent a permanent state of affairs as most of the emigrants are constituted of the Kashmiri labourers who, as already hinted, go out during the winter for work in the plains and return to their homes at the beginning of summer to follow their agricultural pursuits. If the Census were taken during the summer months the figures of emigrants will show a considerable diminution while those of immigrants will exhibit a substantial inflation on account of the influx of traders and visitors who are attracted by the salubrious climate of Kashmir in summer and in their turn give an impetus to the trade. Further notice of this phase of the subject will be taken in the Chapter on Birthplace.

III. Area, Population and Density.

12. A general account of the area of the State and its comparison with other Provinces, States and Countries having been detailed in the preceding paragraphs time is now ripe for us to take up more important and wider problems of population to which we shall be introduced in this part of our study. The words Area, Population and Density taken individually by themselves do not connote much but when studied together in all their combinations and inter-relations they form the entire basis of the Science of Population by leading us from the elementary plane into the higher vistas of intricate problems of pressure of population on the means of subsistence and landing us into the foggy regions of Malthusian Doctrine the truths of which once ridiculed and refuted are daily impressing themselves upon the public mind.

161 The words Area and Population having been explained we start with the definition of Density which simply means the number of persons inhabiting per square mile of the territory or the average which is obtained by the simple process of dividing the total population by the total area (in square miles). The Density for the State works to 43 persons per square mile.

From the above it should not be understood that each square mile of the territory has a uniform distribution of 43 inhabitants as in the State there are miles and miles of land without a single permanent resident (for instance in Ladakh) while on the other hand the city of Jammu with an area of only 1 square mile bears 38,000 people. The local density therefore in some places of Ladakh is zero while in Jammu it is 38,000. But on this criterion no comparison would be possible and the chief object of density which lies in its furnishing a standard for comparison of population problems with other countries will be defeated. This is the reason why average densities are calculated and compared to deduce the necessary results.

6:Spate N-4 (no date)1954 AWl India
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241 snow on the mountains is the cultivator's anxiously observed guide to the chances of the ensuing season. The agricultural calendar is roughly as follows:

[221]

March .	. ploughing, manuring with dung of winter
April .	. fertilising with turves from stream-banks; paddy, linseed, and sesamum sown (kharif)
May–June .	. rape harvest; *grim* sown (above 7000 ft)
June–July .	. paddy weeding; barley and wheat harvest (rabi)
July–Aug. .	. linseed harvest
Aug.–Sept.	. ploughing for rabi wheat and barley; *grim* harvest
Sept. .	. ploughing for rape; rape sown
Sept.–Oct.	. paddy and sesamum harvest; wheat sown
Oct.–Dec. .	. barley and later wheat sown.

January and February are dead months. The shortness of the *grim* growing season will be noted.

[226] The lakes have a peculiar economy of their own. "They bear innumerable boats, from which fish are caught in skilfully manipulated throw-nets. Weeds are dredged up to provide fodder for the cattle, and water chestnuts and lotus roots for human food. And, as if such fertility were inadequate, sods of marshy earth are bound together into rafts heavy with manure, and these are moored in rows across the swamp to form floating gardens, so that the boundary between earth, air, and water is made fruitful and bears the fiery red fruits of tomato plants." [15]

More important, if less picturesque, is the formation of new land on the shallow lake-margins by planting willows in the water and filling up the compartments so formed with boatloads of lake-mud and weeds. These *demb* lands are used not only for fruit and vegetables, but even for rape, maize, and tobacco.

The orchards of Kashmir provide the most valuable of its exports after timber; most temperate and sub-tropical fruits and nuts are grown. The most important fruit is probably the apricot, and the walnut is a source of [274] lighting and cooking oil as well as a food. One of the main attractions of Kashmir to hard-drinking Moguls like Babur and Jahangir was its wine, but the vine has no longer its ancient fame, despite the establishment of a state vineyard with Bordeaux stocks—one development which is not likely [263] to appeal to the future rulers of Kashmir, be they *Indian* or Pakistani. Even hops have been introduced, doubtless to be withdrawn again now. Finally we may note the cultivation on one or two *karewas* of the saffron crocus, in demand as a condiment and as a pigment for Indian sect-marks. Minor crops include opium poppy and the recently introduced pyrethrum.[16]

[15] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

[16] Most of the details in this section are drawn from the full and fascinating account in the *Gazetteer* (41–63).

6:Spate N-4 (no date)1954 AWl India
Kashmir
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433 Zaskar also has its patches of cultivation, and is noted for its hardy ponies. The Deosai Plains "are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures." Such population as 221 there is in the Himalaya/Zaskar region is largely nomadic, and the shep- 132 herds of Rupshu "complain bitterly of the heat of Leh"—average annual temperature 40·9° F.![39]

Ladakh and Baltistan: The Indus Furrow

The Indus and the Ladakh Range: 'Little Tibet'

133 The Indus rises on the Nn flanks of the Kailas Range, and flows in a great Nly curve until it breaks through that range to the Gartang confluence; this tributary continues the line of the main river through Kashmir, occupying a narrow corridor between the Kailas and En Ladakh Ranges. Below the confluence the Indus holds on a generally straight SE–NW course until the Gilgit joins it at Bunji and it turns to round Nanga Parbat. S of Lake Pangong, however, it makes a sharp bend and cuts through the Ladakh Range,[40] which it pierces again above the Shyok confluence. This great furrow is on the whole fairly graded; from the Gartang confluence to Bunji (*c.* 450 miles) the fall is only from *c.* 13,800 to 4600 ft, or about 20 ft per mile. Alluvial flats are found in the extreme E of its Kashmir course, at about 13,800 ft. In the E—Ladakh proper—the whole catchment as well as the immediate valley is narrow, constricted between the closed basins of Pangong and Morari; but in Baltistan the catchment widens somewhat. At Skardu, where the Nn Shigar comes in a few miles below the Shyok, the Indus is often over 500 ft wide and 9–10 ft deep even in winter.

The Ladakh Range between the two Indus gaps forms a remarkably straight wall for some 190 miles: Indus and Shyok flow parallel 25–30 miles apart, and between them the range rises 10,000 ft or more to a rather even crest at 19,000 ft. Again the flanks, gentler on the N, carry evidences of a pre-glacial mature relief: "at 17,450 ft a rolling surface with valleys one to two miles in width separated by low divides . . . head-waters moving sluggishly around sand bars until they break through the terminal moraine walls and fall at a rate of 1600 ft per mile through boulder-choked gorges." The relations between the abrupt steps—often of 1000 ft—in the valley-floors and the moraines indicate that these are old erosion levels, independent of ice action, but affected by inter-glacial uplift. The pre-glacial Indus

[39] *Kashmir Gaz.*, 3, 105.

[40] de Terra, however, thinks that the Range bends sharply from NW/SE to W/E just here (18–19, 22, 40, and Fig. 6), and his arguments seem valid. But for convenience the accepted nomenclature of the SOI maps is retained.

6:Spate N-4 (no date)1954 AWI India
Kashmir/AWI
Balthistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

[161]

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.

[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.